

# Christianity and Crisis

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## The Deeper Issues

**A**POLOGISTS for the United Nations in the present conflict face a baffling paradox. On the one hand, they are certain that upon the outcome of the struggle hangs the future of all they hold most dear. On the other hand, they find it embarrassingly difficult to state the issues of the struggle in clear and categorical terms which will stand under careful scrutiny.

The usual definitions of what is at stake are familiar. This is a life and death battle, it is said, between radically contradictory ideologies, or between antipodal ways of life, or between democracy and dictatorship, or between totalitarianism and free society, or between paganism and Christianity. Prior to Russia's entrance, such diagnoses passed readily enough in the muddled thinking of wartime, although none of them was ever more than a specious half-truth. With Russia ranged as one of the key partners in a Cause which had been represented as the defense of democracy and free society and Christianity, any such definition of the issues is obviously inadequate.

This embarrassment in which Allied apologetic discovers itself points to a more fundamental and significant paradox which has been too little noted. It is a truism that the past half century has been marked by the steady accentuation and advance toward crisis of five great conflicts in the life of mankind.

One has been the struggle between imperial power and the increasing self-assertion of subject and backward peoples. Another has been the mounting tension between white and non-white races throughout the world. A third has been the conflict between the principle of nationalism and the principle of universalism in world affairs, a conflict which came to impermanent decision in the launching of the League of Nations. Still another has dominated the sphere of industry, between traditionalist capitalist enterprise and a rising socialist economy. Then there has been the even deeper cultural issue which has much occupied Christians, between advancing secularism and a spiritual interpretation of human existence.

Now it is a striking though obvious fact that, in not a single instance do the alignments of allies and enemies in this War coincide with the lines of cleavage in the five great areas of conflict whose tensions have so largely furnished the pattern for recent history. On the contrary, nations adhering to both of the embattled camps in *each* of these five areas are to be discovered linked in alliance within *both* coalitions of antagonists in the struggle.

The great imperial powers of Britain and America are rightly recognized as champions of the weaker and subject peoples of Asia and Africa against imperial Germany and imperial Japan with whom are allied, with whatever misgivings, frustrated Baltic and Balkan nations. Representatives of both white and non-white races appear in each camp. Voices of both the nationalist and the universal principles for world governance speak in the propaganda of each. Capitalist Britain and the United States make common cause with communist Russia against the pseudo-socialism of Germany and Italy associated with a Japan which still maintains many basic features of an individualist capitalist economy. The nation which has gone farthest in the ruthless outlawing of religion joins hands with those which profess themselves defenders of a Christian civilization against that nation which, of all the major antagonists, grants religion the most integral and necessary place in its culture yet is partner to the protagonists of militant paganism.

In brief, the lines of division which have seared and scarred the fabric of modern civilization with ever deepening crisis run directly across the lines of opposition in this armageddon which holds virtually all mankind in its grip. Moreover, whichever side should emerge victorious, there is no certainty that any one of the five pre-war conflicts would find solution in the outcome. On the contrary, not improbably each of the five will remain and will reappear in renewed tension amidst the readjustments of the post-war era.

To those accustomed to think of the War as a clear

choice between Darkness and Light, the recognition of this paradox may come as a startling and disquieting realization. Some may claim that its mere admission will cut the nerve of devotion to the Allied cause. If none of the deepest tensions which have been steadily tightening toward decisive issue all through the modern period are to receive solution through the outcome of the War, what *is* at stake, what is the ground of supreme sacrifice for Allied victory?

Such a deduction from the paradox would be altogether mistaken. Rather, for Christians its frank recognition would lead to two other conclusions.

It furnishes a distasteful but salutary reminder that seldom in corporate affairs are men presented a simple and clear choice between Darkness and Light. That does not mean that they lack a clear choice between a right and a wrong course of action. Seldom have men confronted a command to devotion on which hung such momentous stakes for mankind. If it is difficult to state satisfactorily what the United Nations are fighting for, they know well what they are fighting to *prevent*—slavery, suffering, ignominy, retrogression for virtually all humanity. Even if the objectives must be defined largely in negative terms,

their import is more than adequate to steel sacrifice to the end. It is well that we be reminded that, in the affairs of men and nations, so much may hang on the preventing of some evil greater than any we now know.

Secondly, this paradox forces upon us the even more important realization that Allied victory may assure triumph for none of the great goals of human advance toward which socially minded Christians have given their allegiance and bent their energies through recent decades. It may merely secure the *possibility* of their realization. It may announce the termination of a brief though critical interlude in the *main* drama of the modern era and a resumption of the earlier and more basic struggles within our society. For it is on the sound and peaceful solution of those five great conflicts that the hope of a better tomorrow hangs. To the overthrow of the present threat, prerequisite of any decent solution at all, those who envision a more Christian order must bend every resource, all the while that they remind one another with true Christian realism of the larger and even more fundamental tasks which will yet claim them.

H. P. V. D.

## Report on Britain

HENRY SMITH LEIPER

**I** HAVE recently returned from five crowded weeks in Great Britain—weeks which took me from one end to the other of England, to Scotland and to Ireland, and included interviews with the Archbishop of Canterbury, Cardinal Hinsley, the Moderator of the Free Church Federal Council, the Scottish Church, the Presbyterian Church of England, and the Congregational Union—as well as the leaders of many interdenominational agencies, the National Peace Conference, Chatham House, the British Broadcasting Company, representatives of exiled governments, the Labor Party, and the Government.

It goes without saying that the dominant mood of England and Scotland is quietly, doggedly and unreservedly confident. Despite the serious errors and setbacks which have come on land and sea, there has been such remarkable progress in the development of air power—the key to most major decisions in the present struggle—that the barometer of hope will not stay down. Politically there is unrest but not the serious kind which leads to upheavals. Even the

Labor Party refused to be moved by its more excitable members who wanted to leave the national government and start an internal row with the Tories. People generally know that Mr. Churchill is not perfect, that he has made mistakes and may make more, but they trust him on the whole and will tell you frankly that they see no one ready at this juncture to take over if he were to step out—as the recent vote of confidence abundantly proves.

To have a nation of approximately 33,000,000 adults find ways to keep life relatively normal when *two-thirds* of those adults are engaged in a stupendous war effort is to have something which has probably never before been seen. But it has been done. Some of the things which are not normal are healthy—the absence of waste, for example. (It is now illegal to throw away the smallest scrap of paper, to wrap up any article sold in a store, or to deliver goods within a mile of the store where purchased.) It is not normal in the England of yesteryear to find the wealthy denied milk and the poorest of the poor assured it if it is a necessity—as for the little children.

It was not normal to find people of means doing much of their own work, and vastly simplifying the business of living. It is now. And it is a healthy thing as even those who are most jarred by these readjustments will tell you. It is not normal to have clothing really worn for decency and comfort rather than for mere show. But the strict ration—which saved an estimated 240,000 tons of shipping last year and a correspondingly large number of hours of labor—tends to this result without making people look shabby or unkempt. It was not normal for people to appear unafraid of death; it seems to be so now. There is a healthy aspect to this too—terrible as is the reason for this change.

It is not normal in the old sense to have as Archbishop of Canterbury a man who is closer to Labor than to the Conservative Party, who has headed the Workers Educational Association, who invited thirty non-Anglican Churches to be represented at his installation, and who fearlessly proclaims that both capitalism and communism are found wanting—the former because while giving individual liberty (to those with property) it has denied community; the latter because while building community it has denied all basic freedom. It is not normal in the former sense to have assemblies of free churchmen cheer references to the Archbishop of Canterbury. But these things are very healthy signs.

#### *Britain's Reaction to Russia*

There is an abnormal blind confidence in Russia. This is not surprising perhaps in view of the debt which all British people feel they owe to Russia. But the present acknowledgment to the public that Russia intends to keep the territories she has taken in the Baltic and elsewhere (with the possible exception of parts of Poland) has jarred feelings considerably. Most people try to adjust themselves to it by saying: "It is inevitable, and unless we want to fight Russia there is nothing we can do about it." Others add "and there may be a case for the claim that these lands really want to come into the Soviet system"; or they say "Russia will change a lot, you will see, and her treatment of these people will not be out of line with the spirit of the Atlantic Charter." The "Red" Dean of Canterbury tells his friends that his latest book on Russia has had an immense sale—rivaling the Bible in the States!

Britain was jolted, of course, over the losses in the Orient. It was a stunning experience. She was disappointed over the Indian reaction to the Cripps mission. But she remains deeply confident that those things shall yet be set right—not by a return to the former conditions but by some accommodation yet to be discovered after the predatory adventures of the Axis powers are permanently ended.

Britain is puzzled over the echoes of anti-British sentiment in America. She never quite understands the fact that only about 44 per cent of Americans are of Anglo-Saxon origin. She never can understand why some agitating groups, such as the Irish, are taken seriously by more balanced minds. (The week I spent in Ireland convinced me that the Irish are like our pacifist friends in at least this: they fully expect the United Nations to win this struggle and have never seriously contemplated what would happen if they should lose!) The British hope for and expect closer permanent relations with America. And a fair proportion of thoughtful people are expecting definitely some kind of world order growing out of the war—not simply a return to the former balance-of-power politics.

#### *Sentiment Is Divided*

It was rather disconcerting to find that, as with us, there are a great many different groups studying the pattern of the post-war world without much thought of coordinating their efforts or reaching a consensus which can by any reasonable hope be made influential upon the responsible governmental agencies. The main division of sentiment is between the Van Sittart followers and those who agree more nearly with Mr. Carr, Editor of the *London Times*. Apparently the Government is at present more in agreement with Carr than with Van Sittart. But sentiment can change radically as is shown by the growth, as registered by Gallup polls, of the proportion of citizens who think the common people of Germany must be held responsible for the war. That percentage has risen from 6 per cent to 51 per cent. It was striking to find the Carr book *Conditions of Peace* so popular that one could not buy it in the book stores nor borrow it from the libraries.

Carr says boldly: "The old world is dead. The future lies with those who can resolutely turn their backs on it and face the new world with understanding, courage, and imagination. . . . Whether we like it or not, we are in the midst of a revolution. Any attempt to ignore it, or to stem it by a restoration of the past is futile and disastrous. . . . A new faith in a new moral purpose is required to reanimate our political and economic system. . . . The new faith will lay more stress on obligations than on rights, on services to be rendered to the community than on benefits to be drawn from it. . . . Peace making is not an event, but a continuous process which must be pursued in many places, under varying conditions, by many different methods, and over a long period of time."

One well known to readers of *Christianity and Crisis*, recently our guest in America, Doctor William Paton of London, has said much the same thing in



his book on *The Church and the New Order*. He was just beginning, as I left, a series of six radio talks on the subject. He alone has been given permission to discuss over the air relations with Germany; and what he has prepared received in advance the support of the Church leaders of both England and Scotland. That there was a consensus among them is both significant and hopeful.

### *Appreciation of American Aid*

There is in Britain a great and growing appreciation of American aid both in private and public forms. The expansion of the Lend-Lease idea and the reciprocal agreements reached in recent months give color to the hope for United Nation policies of permanent effectiveness. Among people, in general, there is more immediate response to such visible and near-by services as are rendered by the American Ambulance and the homes for "bombed-out" children. I went to the headquarters of the Ambulance Service to talk with Mr. Osborne, a Bostonian, who is directing it. Since it was set up in July, 1940, it has brought to England 297 ambulances. These have been divided into 29 districts and have been on the job in every great emergency—transporting 187,906 wounded persons up to the beginning of June. The drivers are British girls, and at least four of them have been killed while on duty when I received the summarized reports. The homes for little children—residential nurseries and play centers—are maintained through the cooperation of the Save the Children Fund with the government. They are scattered all over England and Scotland. Those I visited were superb demonstrations of a constructive approach to what is a very pressing and difficult problem.

When I speak of American aid to Britain I would not forget Bundles for Britain, whose services are so deeply appreciated, nor the American Eagle Club which I visited in London. The work done by the first director of that club for men in the services was so outstanding that he has been called to an important post as a morale officer. In the club officers and enlisted men of all the United Nations mingle freely without distinction of rank. A thousand men a day eat there with consequent opportunities for acquaintance and good fellowship which may prove to be a very valuable contribution toward understanding and cooperation.

### *Religion in National Life*

Church life is hard to appraise quickly. The experts themselves differ in their views as to what is happening. There are deep stirrings concerning the

place of religion in national life. Of that there can be no question. There is widespread interest in religion among youth—as the remarkable number of confirmations in the Army and Navy show. These have run over a *fifth* of all the men in certain military units, as I learned from reliable and direct testimony.

Yet on the other hand I learned in Scotland that chaplains find 75 per cent of the enlisted men utterly lacking in any sense of relationship to the Church. Some leaders of Christian life on both sides of the border told me that they thought the acids of secularism have eaten more deeply into the soul of Britain than most people have realized. The only thing one can be dogmatic about is the absence of complacency on this score. All responsible persons are keenly aroused and concerned. They see in the war situation not only a challenge but an opportunity. They are determined to meet it if they can. They feel that one of the places where it can be met is in the field of education and much discussion of religion in the schools is taking place, since it is so very clear that the young people of the present generation have not received any adequate understanding of the meaning or of the importance of religion in life.

### *New Forms of Church Union Foreseen*

Shortages of church buildings, due to bombings, and of pastors, due to the heavy demand for chaplains and the reduced number coming from theological colleges, have been made up to a degree by the pooling of resources in both buildings and personnel. If one is to judge by the evidences shown at the general assemblies, councils or conferences of the churches (and I attended five such), there is a growing practical demand for more unity. The laymen tell you ministers are holding it back. The ministers say layfolk have not yet learned the necessity for it. But it is in the air. The Moderator of the Congregational Union, Kenneth Parry, came out flatly for a new approach to merger with the Anglican Church in his moderatorial address. Certainly, that is not Orthodox Congregationalism as I know it! But it is a healthy sign, whatever may come of it in the immediate future. The Moderator of the Free Church Federal Council spoke to me freely of the counsel he gives on church union. He wants to see it come soon and believes it may come much more rapidly than many now expect. "It may come with a rush some day" were his exact words. "A few old fellows are mainly responsible for opposing it now."

Whatever may be true organically, there is a new mood in the air as shown by the formation—soon to be formally announced—of the British Council of Churches. This is a far more inclusive and authoritative body than any existing heretofore. And even

the Faith and Order movement in England has asked to be taken fully into the new body—one which most nearly corresponds to the Federal Council of Churches in America.

The six main departments of the Council are expected to deal with the following areas: Evangelism, Social Responsibility, International Friendship, Youth, Christian Unity (here is where Faith and Order fits into the picture), and Christian Frontiers (a description of the kind of work Doctor J. H. Oldham seeks to do with his excellent periodical *The Christian News-Letter*). Doctor Paton is to be the first General Secretary of this Council, which reflects the influence upon the British Churches of the ecumenical urge on the world stage. It takes as its basis the constitutional basis of the World Council, but with characteristic British liberalism, retains within it the Unitarian Church, which has been associated with earlier cooperative efforts. No other Church may join in future without accepting the new basis! But there is almost no other left outside now, and none that would find the basis difficult!

### *"Religion in Life" Campaign*

One sign of significance is the "Religion in Life" campaign which is now definitely linked with the Catholic "Sword of the Spirit" movement. The members of the two movements march separately but they strike together. And the wonder of it is that they are willing on occasion to worship together. At Manchester, for example, the final youth session was a gathering with more than 6,000 Catholic and Protestant youth. Their worship was led by Father Agnelus, Roman priest, who took the Creed, Confessions and the Lord's Prayer; and MacLeod, Scotch Presbyterian minister, who had an intercessory litany immediately following. When I discussed this with Archbishop Cardinal Hinsley—that sturdy old Yorkshireman who so upsets one's ideas of a Roman Prelate—he showed his full approval and his hope for growing cooperation between the communions. This evidences a relative advance over anything which we have yet achieved in American experience.

The "Religion in Life" campaign is similar in most respects to the National Christian Mission of our Federal Council. It is growing in popularity and influence to such an extent that the staff of Doctor Craig and Mr. Burlingham is soon to be moved to London and expanded. The inclusion among speakers in these campaigns of Germans, Continentals from many nations, American Negroes and Orthodox Russians is something of an indication of the trend of the times. Those who knew England of a few years back will see what changes are in process.

### *John Baillie's Report*

Support of the missionary cause has increased in England but dropped a bit in Scotland. Opinions differ as to which part of the nation has made the most progress in readjusting church life to existing conditions. The most remarkable effort in that direction in any church known to me is represented in the report by Professor John Baillie's commission on the "Interpretation of God's Will in the Present Crisis."

This notable document, which I heard debated at the Assembly and which was adopted with great conviction, deserves a whole issue of *Christianity and Crisis*. It may go down in modern church history as of decisive and incisive influence. It "deeply takes to heart [the fact] that it is what is called Christendom which is now in flames, that the evils from which the world is suffering were generated in the heart of society which passed as Christian, and that the question today arises in men's minds whether the civilization of the West is any longer to be shaped and dominated by Christian influence." It points out the weaknesses in the administrative side of Scottish Church life and recommends the creation of the office of superintendent or Bishop. It probes the inadequacy and ineffectiveness of the Sunday Schools.

In presenting the report as a whole, John Baillie said: "Weary of a day when every man was his own master, men are seeking out new forms of community. Weary of a day when nothing was regarded as holy, men are groping after new loyalties—and even inventing for themselves new religions. Surely there is here for the Church of Christ a golden opportunity, if only we churchmen can face it with minds sufficiently flexible to enable us to present to men the unchanging Gospel in such a way as to show how directly it bears, both in judgment and in mercy, upon the very troubles and uncertainties that are now agitating their minds, offering them community without any loss of individuality, loyalty to a leader without any enslavement of personality, total commitment conjoined to tolerance, a worship that is freed from all pagan superstitions, optimism without arrogance, and lowliness without despair."

That, I submit, is a great statement of a profound truth.

There is no complacency here; no acceptance of what Doctor John White described as a "Maginot mentality in the Church." There is genuine alarm, as I discovered over all of Britain, concerning the weakening of basic religious conviction. There is a growing determination to do something about this and to do it not denominationally only but unitedly. It is too soon to say what the issue will be; but there are definite and encouraging signs of solid assurance despite all the dangers and discouragements of this wartime period.

## RELIGION IN RUSSIA

CANON P. E. T. Widdrington, writing in the British Quarterly *Christendom*, lists the following changes in the religious situation in Russia in recent years:

1. Civil rights have been restored to the clergy and priests are now allowed to exercise the franchise.
2. Since 1940 the seven-day week has been brought back and the Christian Sunday restored as a universal day of rest.
3. School text books have been revised and offensive passages relating to religion have been excised.
4. Restrictions have been placed on blasphemous attacks on religion in the cinema, theatre and education. Antireligious tests for the army and civil service have been abolished.
5. The manufacture of ikons has been legalized.
6. There has been relaxation of the labour disciplinary laws to enable peasants to attend Sunday worship and to keep the great festivals.
7. There is now general recognition of the part played by Christianity in the early stages of Russian civilization. The phrase "the role of religion" now occurs quite frequently in Soviet papers.
8. There is a tacit understanding that no objection will be raised to Orthodox clergy who are serving as soldiers ministering to their fellow members at the front.
9. The vast publishing undertaking of the Godless Union has been suspended on the ground of paper shortage. Since during the last ten years this undertaking published 1,700 books and issued magazines with a sale of 43 million copies, the restriction of antireligious propaganda is severe.

The present situation is summed up by Canon Widdrington in the following terms:

"I have written of the failure of the Godless attack. But by that I mean that the Faith persists in souls of 60,000,000 Russian men and women. It is a wonderful testimony to the hold the Church has on its people. The Faith lives in its human temples, but the Church as an organization has suffered unimaginable damage. According to a statement issued by the Soviet Press Bureau on August 22nd of last year, there were 30,000 religious associations registered by the Government, but only 8,338 places of worship. The places of worship include those of the sects, the Jews and other religions. In 1914, the Orthodox Church had 57,173 churches and 23,503 chapels. Today they have the use of 4,225 churches and a few chapels. A reason for the drop in the number of churches, apart from wanton destruction during the Terror and their appropriation to secular purposes since the Soviet Government was properly organized, is the inability of the priests and congregations to pay the monstrous tax assessments and fire insurance placed on them by the local Soviets. In 1914 there were over 90,000,000 communicants. Today the total number of Orthodox believers is not more than 60,000,000. To put the facts concisely: the Church has lost one-third of its faithful, three-quarters of its bishops, about 90 per cent of its

clergy, 90 per cent of its buildings and 97 per cent of its monasteries. The most serious of all these losses is the astounding fall in the number of clergy. There are still many hundreds of clergy in the great penal settlements in Siberia and elsewhere, and there are hundreds earning their living in secular occupations. Let us put the number at 10,000—a modest estimate. The total number of clergy available would be utterly inadequate to meet the needs of the parishes. In 1914 there were 112,500 parish clergy, 51,000 priests and 61,500 deacons. In addition there were 91,000 monastic clergy."

## Catholics and Protestants United in Britain

The "Sword of the Spirit" movement of the Catholic Church in Britain and the "Religion and Life" movement which has been sponsored by the Commission of the Churches for International Friendship and Social Responsibility, a commission which embodies all Protestant communions of Britain, have issued the following joint statement:

"(1) We agree that a compelling obligation rests upon all Christian people in this country to maintain the Christian tradition and to act together to the utmost possible extent to secure the effective influence of Christian teaching and witness in the handling of social, economic and civic problems now and in the critical post-war period.

"We are all profoundly impressed with the increasing danger that in our generation the Christian heritage, in which we all share, may be lost, and that our country may increasingly slip into accepting pagan standards and ideals. Believing, as we do, that the Christian Revelation has an intrinsic claim upon mankind, and that it is also the preserver of human society from excesses and errors, we feel that all Christians are bound in duty and charity alike towards their fellow-countrymen to oppose the present tendencies to set Christianity aside and to treat it as a matter of private concern without relevance to the principles which should guide society.

"(2) We agree that there is a large area of common ground on which, without raising ultimate questions of Church order and doctrine which divide us, full cooperation is possible and is already taking place.

"(3) We agree that organized Christianity, to fulfill its proper function, must everywhere be secured in certain essential freedoms. Full freedom must mean freedom to worship according to conscience, freedom to preach, teach, educate and persuade (all in the spirit of Christian charity), and freedom to bring up children in the faith of their parents. The Christian life is one lived in and through membership of a religious society, and its corporate nature and its constitutional freedom and independence must be recognized and guaranteed by the State.

"(4) Our purpose is to unite informed and convinced Christians all over the country in common action on broad lines of social and international policy. Already, in different localities, groups have come into being—groups of clergy and ministers, Christian Councils, study



groups and the like—including members of all Communions. Among Roman Catholics the work of organization is fulfilled by the Sword of the Spirit, a body with a recognized Constitution and membership. The Commission of the Churches, as a result of the Religion and Life Weeks that it has promoted, is establishing an organization kindred in status, to do, within the Church of England, the Church of Scotland and the Free Churches, what the Sword of the Spirit does inside the Roman Catholic Church, so that individuals or groups, moved by public meetings or otherwise, can be linked up.

"(5) The striking thing about the Sword of the Spirit

and similar movements is the spontaneity of support which they have received, and the great local enthusiasm which has accompanied public meetings arranged on this wide cooperative basis. Local spontaneity and freedom are of the highest value, and must not be overloaded by central organization. But, in our judgment, there must be a joint committee to give advice, direction and encouragement to all who seek it, and to extend this joint movement to parts of the country it has not yet reached.

"Linked by this committee, the two Movements will work through parallel action in the religious, and joint action in the social and international field."

## The World Church: News and Notes

### Nazi Bishops Consecrated in Norway

On June 28th the "ordination" of two Quisling-appointed bishops took place—the first such ceremony to take place in Norway since the resignation in February of all the regular bishops of the Norwegian Church in protest against policies and practices of the Quisling regime. Those "ordained" were Lars Frøyland (as Bishop of Oslo) and Ludvik Daae Zwilgmeyer (as Bishop of Skien). Officiating was the so-called Bishop of Nidaros, Einar Lothe, who was assisted by "bishops" Kvasnes of Stavanger, Hansen of Hamar, Sivertsen of Hammerfest, and Dagfinn Zwilgmeyer of Bergen. All these are appointees of Quisling, who was present with several of his cabinet members. The text for the day was: "He sat upon the throne and said 'Behold, I make all things new.'"

In the ordination sermon "Dean" Hagen of Oslo declared the Church must endeavor to "win back" the youth and the laboring masses. He congratulated the "bishops" for having volunteered to fight "for the New Day over Norway and for Norwegian Christian life." Later in the ceremony, "Bishop" Frøyland declared that harshness was often for the best of the individual concerned. "It is often necessary," he declared, "for the Church to make intrusions which are for the good of the patient. One must retaliate when attacked. Christ's words about love do not mean that one should not defend himself."

### Australian Christians Concerned for Aborigines

The National Missionary Council of Australia invited the clergy of all denominations to join with it in using the Sunday after Australia's Foundation Day (February 1st, 1942) to place the needs and claims of Aborigines before the members of their congregations, reports *The Congregationalist* (New South Wales). "It is fitting that in connection with the celebrations of the Foundation Day," said the National Missionary Council, "special reference should be made to those Australians who inhabited this vast continent before it was discovered by Europeans.

"It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. While there has been much to deplore in our past dealings with this weak defenceless race, we are now more deeply concerned with our future plans for their welfare. We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the Church should be led to a deeper concern for the moral and spiritual conditions of those unfortunate people."

I. C. P. I. S. Geneva

### Christian Leaders Support Zionism

A group of Christian church leaders, including many prominent clergymen, have formulated a statement in which they reach the conclusion that a partial, if not complete, solution of the problem of these homeless, stateless Jews is in opening wider the doors for their admission into Palestine. Their statement in part is as follows:

"We look forward to the triumph of democracy in Central Europe and to the establishment there of a social structure conformable with accepted Christian principles, in which it will be possible for Jews as for all others to live in dignity and freedom.

"Nonetheless, the difficulties in the way of a general rehabilitation of the Jewry of Central and Eastern Europe are very great. Anti-Semitism, long endemic in this part of the world, has been intensified by Nazi indoctrination. It has become so deeply rooted that Jews have lost hope of living there with any degree of security. They have been largely excluded from the economic life of Central Europe. The task of rehabilitating them economically would be difficult under any circumstances. It will be extraordinarily difficult amidst the dislocations of post-war reconstruction.

"For large segments of European Jewry migration represents the only practical program. Such migration need not and should not be either total or coerced. But that great numbers of Jews will choose to move from Europe after the war is over is inevitable. Their right to find for themselves homes where they can live a fuller life, free from fear and want, is indisputable. We believe

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furthermore that large-scale migration will serve to reduce pressure against those Jews who elect to remain where they are at present.

"Of all the lands available for migration in the post-war world, Palestine is the most practicable. Experience with the refugee problem during the past decade has demonstrated the reluctance of all peoples to open up their territories to mass migration—a reluctance likely to be even more pronounced when the nations of the world confront the tasks of post-war reconstruction."

Among those who signed the statement are: Doctor Henry A. Atkinson, President Albert W. Beaven, Reverend W. Russell Bowie, Reverend Russell J. Clinchy, Reverend Samuel A. Eliot, Reverend Frederick L. Fagley, Professor S. Ralph Harlow, Reverend John Haynes Holmes, Bishop Ivan Lee Holt, Reverend M. Ashby Jones, Doctor Halford E. Luccock, Reverend Daniel A. Poling, Reverend Edwin McNeill Poteat, and Reverend Paul Scherer.

## British Catholic Pastoral

A pastoral letter signed by the British Catholic Archbishops of Westminster, Liverpool, Birmingham and Cardiff, which was read in all Catholic churches of Britain on June 21st, takes some advanced positions on problems of social reconstruction in Britain. The letter declares that minimum conditions for the Christian life include the following ten points:

1. A living wage based on sufficiency for comfort and for saving.
2. This should be the first charge on industry.
3. Determining factors would be an agreed standard of work, the capacity of industry to pay, and an agreed minimum for an average family.

4. When the employer could not pay the minimum, the difference should be made up by a share out of a wage percentage pool or by the State.
5. The wife should not have to work to insure a minimum living income.
6. No one should have to sleep in a living room; there should be satisfactory sanitation and a bathroom for each family; slums should be abolished.
7. A ban on commerce in birth-prevention appliances.
8. A ban on obscene books by a board of publishers.
9. Religious education meeting the wishes of parents available to all children.
10. The enormous inequality in the distribution of wealth and control of the lives of the masses by a comparatively few rich people is contrary to social justice.

## A Communication

Sir:

Articles like "Shall the Church Pray for Victory?" can do nothing but cause many to question the value of the church as it is today. Already there is no lack of stern-minded men who do so.

What a pity it is that while men fight and die for victory over tyranny and evil, those who sit in the best seats, cushioned on irony and retrospect, argue as to whether or not the Church should pray for victory. For shame.

What part of the enemy's devastating creed is in accordance with the laws of God and man?

What are the fruits of victory for the Axis? Ask the Poles and the Czechs. What are they for us and for our children? Freedom from the fear of brutal and treacherous aggression by nations that use war as the instrument of their policy.

Not pray for victory? But pray "Thy Kingdom come, Thy Will be done?" I'll pray for victory, and teach my children to at my bedside each night and morning, in private and in public, in company with millions of every race and creed. Together we will rejoice in and give thanks for the victory. Then let the clericalism that interprets this war as just another brawl between rivals for the same loot, accept and give thanks for the peace, but not for the victory which brought it.

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*We wish to call our readers' attention to the fact that our bi-weekly will omit the last issue of August and the first issue of September. There will thus be no issue between August 10th and September 21st.*

## Author in This Issue

*Doctor Henry Smith Leiper is Executive Secretary of the Universal Christian Council.*

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